[Dole, Dorcas]

Once more A

WARNING

To Thee O

ENGLAND:

But more perticularly to the Inhabitants of the City of *BRISTOL.*

Amos Chap. 6. Verſ. 1, 3, 4, 5, 6, 7.

Wo to them that are at eaſe in Zion, *ye that put far away the Evil Day, and cauſe the Seat of Violence to come near, that lye upon Beds of Ivory, and ſtretch themſelves upon their Couches, and eat the Lambs out of the Flocks, and the Calves out of the midſt of the Stall, that Chaunt to the ſound of the Viol, and invent to themſelves Inſtruments of Muſick, like* David, *that drink Wine in Bowles, and anoynt themſelves with the cheif Oyntments, but they are not grieved for the Afflictions of* Joſeph, *therefore now ſhall they go Captive with the firſt that go Captive, and the Banquet of them that ſtretched themſelves ſhall be removed.*

[London]
Printed in the Year, 1683.

Quaker Rare
BX 773t
D66 05

1st ed.

201844
6-6-56

Wing #D1834
Smith I:511

A Warning to England, &c.

NOtwithstanding many Warnings in the true love of God, have been sent to thee, O Nation of *England*, from the highest to the lowest, yet once more in the tender Love of God, is my heart opened for thy Everlasting Welfare and Prosperity, that so the day of Gods Judgments may not overtake you at unawares. And thee O City of Bristol in perticules, for thy Inhabitants have greatly provoked the Lord against them, and without they do speedily return unto the Lord with true and unfeigned Repentance, the Wrath of God will break forth upon thee, and there shall be none able to deliver thee from the Stroak of his Hand, of what he hath decreed to bring upon thee; for thy Sins have reached unto Heaven, and thy Abomination stands as a great Record against thee; for some of thy Inhabitants have committed no less Evil then *Great Rebellion* against the God of Heaven, in that they have not only rejected, but also despised the Appearance of Christ in themselves and others, who is come and coming to Overturn, Overturn, and Overturn, till he come whose right it is to take unto himself his great Power, and Reign in every Conscience, according to the Promise of God, in *Psal.* 2. 8. *Ask of me, and I shall give thee the* Heathen *for thy Inheritance, and the uttermost parts of the Earth for thy Possession.* O therefore be ye warned, you Great Men of the Earth, from the highest to the lowest, what Laws and Decrees you make and execute against the Lords Innocent People, whom you have nothing against, but in matter of Worship to our God; as *Daniels* Enemys had no other cause, who drawed in the King by their Flatterys, pretending Honour for him, to fulfil their hearts Lust; and so caused him to Seal the *Decree* against *Daniel*,

which made the Kings heart ſorrowful; but mark what became of them that laid the *Snare* privily to deſtroy the Innocent; for the *Snare* that they had laid for *him*, became a *Pit of Deſtruction* to *them*, and the Kings Eyes were opened to ſee who was his greateſt Friends, and could do no leſs then teſtifie, **That Daniels God, was the Lord of Lords, and King of Kings, and hath all Power in Heaven and Earth in his Hand.**

O therefore Fear and Tremble before the Great God of Heaven and Earth, whoſe Almighty power is able to daſh you in pieces like a Potters Veſſel, and to caſt you as Dung upon the Face of the Earth, and give your Fleſh to the Fouls of the Air; for aſſuredly the God of *Daniel*, and of *Shadrach*, *Meſhach* and *Abednego* is our God, and his Arm is not at all ſhortned, that it cannot Save; nor his Ear heavy, that it cannot Hear; but he will aſſuredly hear the Cry of the Oppreſſed, and will deliver us in his own appointed time, as he did *Iſrael* of Old; for he is a God hearing Prayer, and to whom every Knee muſt Bow. O therefore take Warning you Inhabitants of this Nation of **England**, before the day of your Viſitation be quite over, for without ſpeedy Repentance be found in thee, the overflowing Scourge will aſſuredly paſs through thee, as it did over *Jeruſalem* of Old: For what Sins were there committed in her, that are not found in thee at this day? for they pleaded highly for the Law and the Prophets, and had the Scriptures of Truth, and ſaid; *Had they been in the dayes of their Fore-Fathers, they would not have killed the Prophets*, yet being ignorant of what the Prophets teſtified of in the Scriptures of Truth concerning Chriſt, they Reviled him, and Deſpiſed him, and put him to Death; notwithſtanding he turned them to the Holy Scriptures, and bid them, *Search them, for they are they* (ſaid he) *that teſtifie of me, but you will not come to me that you may have Life*: and he alſo ſaid, *That he was not come to deſtroy the Law nor the Prophets, but to fulfil them*: And he was the end of the Law for Righteouſneſs ſake, to all that did believe in him; and to as ma-

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ny as did believe in his Name in that day, to them he gave Power to become Sons & Daughters of the most high God, & established his second Covenant in them, according to his Promise, by *writing his Law in their hearts*, and *putting his Truth in their Inward parts*, and so they were no more under the Law, but under Grace, and for this end was the Gospel Preached, that Sin might be condemned in the Flesh, that we might be justified in the Spirit. The Law of the Spirit of Life which Christ Jesus our Lord is setting up in the Hearts of his People, is beyond the outward Law; for thereby he purifieth the *Conscience*, and makes it void of *Offence* towards God & Man; & it is beyond the Law of *Moses* (which the *Jews* appeared so strickt for) which was Gods *Ordinance* in its time, till Christ came (who is full of Grace and Truth) to put an end to Sin, and finish Transgression, and bring in everlasting Righteousness, and set up his everlasting Government in his People, of which there is to be no end; and those that do live under his Government, can do no less then Fear God, and Honour the King, giving unto God that which is his, and to the King that which is his; but as pertaining to the **Conscience**, it is the King of Heavens Prerogative alone, to sit upon his Government in every one of our Hearts, and to rule and reign there, and to lead and guide us in his Counsel, that after we have obeyed him in all his Commandments, he may bring us unto Glory; and therefore we dare not bow to any other Worship, but the Spiritual Worship that Jesus spake of to the Woman of *Samaria*, (when he found her out there in her Ignorance, by *Jacobs* Well,) whose Meat and Drink it was to Preach the Everlasting *Gospel*, which is the Power of God to *Salvation*, & was to the poor Woman, that she might be an Instrument in his hand, to go & Preach unto her Neighbours, & to call them unto him, that they might hear him themselves, & is the same Christ that we do invite all to this day, that he may set your Sins in order before you, and bring all to your Remembrance whatsoever you have done from your Youth upwards, as he did to this Woman.

O therefore you that have any tenderness for your own Souls, prize your time, and the day of Gods Love to your Immortal Souls, lest the Midnight Cry overtake you at unawares, in the Night of Apostacy, before you come to own and submit to the Ministration of Condemnation against Sin, which is glorious in its time, here is the strait and narrow way, that is hard to that Birth that lives in Sin, therefore this is the strait way that Christ spoke of, that all must walk in that come to know the Ministration of Justification in the sight of God, which is far more glorious in its time, those who thus come to receive and submit to Gods Visitation, the way that was once strait and narrow, doth become a Path of Pleasantness to them, and all his ways peace to that Birth which Christ spoke of to *Nicodemus*, which is of his own nature, and he that is begotten and brought forth in his Heavenly Divine Nature, as the Scripture saith in 1 *John* 3. 9. *Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him; and he cannot Sin, because he is born of God.* So there is not a good Thought, nor a good Desire, but what is of the Lords begetting in us; and he that begets these good desires in us, is able to fulfil the desires of them that fear him, according to his promise in the Holy Scriptures of Truth; and those he makes able rather to chuse, as *Moses* did, to suffer Affliction with the People of God, then to enjoy the Pleasures of Sin which is but for a Season.

O therefore you Priests and People of all sorts, that are pleading for Sin term of Life, search the Scriptures, for they are they that testifie against you, in all your Ungodly Actions; for you are not only under the Condemnation of the Law of *Moses*, but also Transgressors of the Law of Grace, that do live and act in Sin, in Persecuting your honest Neighbours, who for Conscience sake cannot bow to the wills of Men, in things relating to Gods Worship; for the Law of *Moses* was added because of Transgression; for before Sin entred there was no need of an outward Law to punish for Sin, but to keep to the Law of the Spirit of Truth within,

within, in which ſtate Man would have been happy had he kept therein; for Chriſt is the Reſurrection and the Life, that was promiſed after the Fall of *Adam* and *Eve*, that ſhould redeem fallen Man out of that Eſtate into the Reſtoration and Image of God again. Therefore you that are pleading to be ſaved by Chriſts Death and Sufferings, and yet keep in the Image of the Earthly, and are not come to ſuffer with Chriſt, & to be buried with him in Baptiſm, that you may know the Reſurrection of his Life to raiſe up your Souls that are dead in Treſpaſſes and Sins, that you may put off the Old Man with his Deeds, and ſo come to bear the Image of the Heavenly, and ſo live in newneſs of Life, you are but deceiving your own Souls, for the end of Chriſts comeing was, **To Redeem his People out of Sin**, and not to ſave them in their Sins; for as Chriſt ſaid, **If you Dye in your Sins, whither I go you cannot come**; for he is of purer Eyes then to behold Iniquity, as to let it go unreproved, or to dwell with Uncleanneſs; (therefore) as the Prophet ſaid, *He was a Man of Sorrow, and acquainted with Grief*, in that prepared Body of which it was ſaid, *He went about doing good, and healing all manner of Diſeaſes*, for them that did believe in him; but where unbelief was, he did not many mighty works there; for there is nothing impoſſible to thoſe that do believe in his Name.

O! therefore fear and tremble ye Inhabitants of the Earth, and wait to know the Judgments of the Lord to be ſet up in you, that you may learn Righteouſneſs through them; for the unlimitted Power of the Lord is going through this Nation, and it is in vain for mortal Men, whoſe Breath is in their Noſtrils, to ſet themſelves in battle array againſt the Lamb and his Followers, for the Lamb and his Followers ſhall have the Victory; for he is that great Prophet which *Moſes* Propheſied of, *That ſhould be raiſed up like unto him*, and ſaid, *Him ſhall ye hear in all things; and thoſe that will not hear this Prophet, ſhall be cut off from among the People*: For the mighty Power of the Lord is going through this Nation, and the day that

that is at hand will burn as an Oven against all the Proud, and all that do wickedly; for they shall be as Stubble before Devouring Fire; *For the best of them is as a Bryar, and the most Upright as a Thorn Hedge*; therefore the day will be very terrible in breaking down the Pleasant Pictures and Guilded Cup of vain Religion, that have been held out (to deceive the Nations) full of Abominations.

And against you Priests and Teachers also, that are not come so far as the *Pharisaical Righteousness*, to make the outside clean; for there is a fire kindled in the Wrath of God, which will burn in his sore Displeasure, against all you that are covering your selves with a covering, but not of Gods Eternal Spirit; for all other coverings will be too narrow, and the Bed too short to stretch your selves on; for there is a Cloud of Witnesses against you, the Law, the Prophets, Christ and his Apostles; your Persecution exceeds *Sauls*, which was a Man that walked as to the Law blameless, and he Persecuted in Zeal for the Law which *Moses* received from the Mouth of God, and was Ignorant that Christ was come, who was the end of the Law for Righteousness sake, to as many as did believe in his Name, and so his Zeal was for the Law and the Temple, (where) Gods Holiness once appeared; so the Lord smote him down in mercy, that he might pass thorough the Ministration of Condemnation, which is glorious in its time, and be raised up in the Administration of Justification, which came by Jesus Christ, which is far more glorious; *For the Law came by Moses, but Grace and Truth by Jesus Christ; and if they escaped not that refused him that spake on Earth, of how much sorer Punishment shall they be thought worthy that refuseth him that speaketh from Heaven?* whose Grace hath appeared unto all Men, to bring Pardon for Sin to them that do obey it, and to teach them to deny all Ungodliness and Wordly Lusts, and to live a Righteous & Godly Life in this present Evil World. And so such come to witness that Christ did not come to destroy the Law and the Prophets, but to fulfil all Righteousness within,

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and to cut down Sin in the motion, by the true Circumcision within, and then such comes to witness the Apostles words, who said, *That neither Circumcision*, which was outward, *nor Uncircumcision availeth any thing, but a new Creature.*

But Ah! you *Priests*, *Rulers* and *Persecutors*, that are risen up against the People of God in these times, how have you appeared against the Law and the Gospel? and by your Fruits you are known to be those that Christ spoke of to his Disciples, who said, *By their Fruits ye shall know them*; and he also bid them, (that had the Everlasting Gospel to Preach) *As they had freely received, freely give*: but wherein hath your Love appeared to God or to your Neighbours, **To Love the Lord your God with all your Hearts, and with all your Souls, and your Neighbours as your selves:** On which two great Commandments hang all the Law and the Prophets, which must be fulfilled in the Royal Law of Christ within; but you have rather appeared like them that came forth out of the City, *Desireing Christ to depart out of their Coast*, for the loss of a few Swine, notwithstanding the great Miracle which he did for their Neighbour, in casting out *Legions* of Devils that did torment him, and he sate by Jesus cloathed, and in his right mind.

O! therefore blush and be ashamed, you that pretend the Scripture is your only Rule, and live so contrary to it; for have you not appeared worse then those who prayed Christ to depart out from their Coast, to save their outward Substance, and would have none of the Knowledge of his ways? for you have rejected and despised Christ in his appearance, who hath waited long to be gracious to your Souls, though he hath knocked so long at the door of your Hearts, till his Locks have been wet with the Dew of the Night, and yet you still refuse him, and the knowledge of his ways, and had rather entertain your *Legion* of Unclean Thoughts aud Ungodly Deeds, and have also said, *That there is no living without Sin on this side the Grave*; and so have made a Co-

venant with Hell and Death, which must be broken, if ever you come to know the travail of your Souls, as *David* did, when he cryed under the sence of Gods Iudgments for Sin, *That he would give no sleep to his Eyes, nor slumber to his Eye-lids, till he had found a Habitation for the God of* Iacob *to dwell in*; for he must have the whole Heart where he takes up his abode, and no room left for Uncleanness; O therefore search and see, whether you be not worse then they that desired Christ to depart from them to save self, that will give no room for Christ in your own Hearts, to reign there, nor no room for his Subjects that are under the reign of his Power; though we would eat our own Bread, and wear our own Apparel; but you are taking away our outward Substance, which the Lord hath blest us with to nourish us and our Familys, and taking of us to Prison, and then come to disturb us in the Prison, for no other cause but for meeting together in the Name of Jesus, to worship the Father and the Son in the Spirit and in the Truth; and for this cause are we put into Prison; and for the same cause are we still sufferers in the Prison, for *several times was I pulled out of the Meeting while I was a Prisoner at Bridewel, and kept from the rest of my Friends till the Meeting was done, for no other cause, but being at Prayer to the Living God,* before the now Sheriffs came into their places; and since they have come in, they have also bent their Bow against the Righteous, and gone from Prison to Prison, to disturb us in our Spiritual Worship in the Prison, and gave the Keepers Orders, *That we should not be suffered to come together to* **Preach** *and* **Pray**: And according to their Orders were we **Locht asunder**. But blessed be the Name of the Lord, our Teacher cannot be removed into a Corner, and therefore they cannot seperate us from his Presence, which is life to our Souls; if they put us one by one into a stinking Dungeon, there will our God hear our Prayers, and send the Angel of his Presence down amongst us, to sweeten our Souls with the sweet Oyntment of his love, as blessed be his Name, he did at that time amongst us; and

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in the ſenſe of his living Preſence and Power, my **Heart** and Mouth was opened to *Praiſe the Lord for his Goodneſs and Mercy to our Souls*, and in Prayer, *That he might preſerve us in the living ſence of the ſame to the end of our days, that ſo we might receive the end of our Hope and Faith, even the Salvation of our Souls*; and in the mean time came in Sheriff *Arnold* with others in his Company, who took me off my Knees from Prayer, and ſent me away by his man to **Newgate**, and he and the reſt followed after to diſturb Friends here; and when they came in, they were very fierce to thruſt in through Friends that ſate in the outward roomes, that they might come to the innermoſt room in the Priſon, to ſee if they could find any *Preaching* or *Praying*, but Friends being ſitting in ſilence, they could hear no Words till after they came in; a Friend ſpake to them, **To Fear the Lord, becauſe his Name is Great**, and for theſe words, or ſuch like, was he commanded ro be taken away out of his lodging room; (from the reſt of Friends) and put him down into a dark Room, called the **Weſt-houſe**; & they commanded that I ſhould be put from the reſt of Friends alſo, and not be ſuffered to meet with them; & ſo I told them, **They were but Mortal Men, and that the Sword of Mortality hanged over their Heads, which was near ready to cut them down**, and therefore my deſire to them was to **Repent.**

So the Turn-key took me down into a place, called *Paules*, and put me into a dark hole; and *Thomas Lugg* an Informer, and now a Conſtable, one of the company that came along with the Sheriff, followed after, and ſpoke of **Chaining of me**, & that *I ſhould have neither Bread nor Water*,; and the next Meeting day, being lockt and kept one from another in ſeveral Roomes, I being at *Prayer*, the Goaler and his Man came where I was, and took me off my Knees, and would not ſuffer me to ſtay with the reſt of my Friends that lodged in the ſame dark Room, it being a place where **Felloners** uſe to lodge, and would not ſuffer one Friend

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to go along with me, but put me among the Fellonets and Debtors, where I was *Derided* and *shamefully Intreated*, and *Water thrown on me*, for no other cause but *Praying to the Living God*; and ever since I am not suffered to stay in the Room with my Friends on our Meeting days, but in a little time taken forth and put from the rest of my Friends, though *Drunkards* and *Swearers* are suffered frequently to meet and make themselves drunk, without being used after the manner that we are used.

What is above written, is not written boastingly, or to exalt self, but that all may know our Innocency, and the true cause wherefore and by whom we suffer; and it is great pitty that Men Professing Religion, should bring forth no better Fruites, which is no way inducing to any sober People, who have any regard to Gods Honour, or the good of their own Souls, to come to be of their Religion, the thing that they in words so much press for. And blessed be the Name of the Lord, we have no cause to complain, that our sufferings are too hard for the Testimony of Jesus, who suffered Death for us; neither have we any thing to glory in, but in the Lord Jesus, that is giving us strength in weakness; for of our selves we have nothing to glory in, but our Infirmities; but glory be to his Name for Evermore, that is redeeming of us out of Imperfection, and making our Hearts sound in his Statutes, who works in us, both to will and to do of his own good Pleasure, and so let his own works live to praise him, saith my Soul, forever and for evermore; for it is by Grace we stand, and not by any works of ours; but that Faith that doth not bring forth good works is a dead Faith, and is not the Faith which the Iust lives by, which stands in the Power of God, Oh! therefore consider before it be too late, ye *Rulers* and *Teachers* of the People, what Fruites there are brought forth in this Nation, that Preaching and Praying to the Living God is become a Crime in this Nation; and hasten to put a stop to this great Current of Wickedness, that is running down the Streets like a mighty Stream; for the

the Determination of *Iſraels* God is to Humble this Nation, and to thinn the Land of Evil-doers; and thoſe that will not bring their works before death to Iudgment, the Lord will ſend forth his Deſtroying Angel, to cut them down by Mortality; for as ſure as he did ſend forth his Angel in *Jeruſalem*, to mark all that Mourn & Sigh for the Abominations of the times; ſo is the Angel of his Preſence ſent forth this day to mark all the Upright Hearted, that our Souls may reſt in the day of Trouble, that is coming upon the Wicked, that will not come to ſee Sin to be exceeding Sinful, and ſo come to cry out under the Body of Sin and Death, as the Apoſtle once did in the ſenſe of his wretchedneſs, till he came to witneſs Victory through Chriſt Ieſus his Lord, and a reſting place in him for his Soul; for as to an outward Callamity, the Lord may ſuffer the Righteous to pertake with the Wicked, the Miraculous Works of God in this day are inward, an Inward Change and a through Tranſlation out of the Kingdom of Satan, into the Kingdom of the Lord Ieſus Chriſt within; for the Kingdom of Heaven ſuffered Violence in us, until the Violent came and took it by force.

O! you that are gazing after Chriſt and his Miracles, in the outward Obſervations, like unto the Wiſe Profeſſing *Jews*, notwithſtanding they had ſeen many Miracles that Ieſus had done, yet nothing would ſerve them but their own Wills, *Without he would come down from the Croſs, they would not believe in him*; and many Miracles have been wrought by Chriſt in this day, not only among the mean ones, but alſo ſome among the great and mighty of the Earth that have believed on him, and have parted with their *Legions* of Unclean Thoughts and Actions to entertain Chriſt, and when this through Change hath been made, your Viſible Eyes have beheld, that they have lived in Newneſs of Life outwardly alſo, and yet you will not underſtand that Scripture, *John* 14. 12. where Chriſt ſaid, *Verily, Verily, I ſay unto you, he that believeth on me, the workes that I do, ſhall he*

do alſo, and greater worke then theſe ſhall he do, becauſe I go unto my Father. And what greater workes can be done in the ſight of the Viſible Eye, then was done by him in that prepared Body, which ſuffered without the Gates of *Jeruſalem*; for as many as did believe in his Name, and ſeek him in Brokenneſs of Heart, as *Mary Magdalen* did (out of whom he caſt ſeaven Devils) when ſhe ſought him at the Sepulchre, if ſhe could ſee his Body, but he was riſen out of the ſight of all Viſibles; for though ſhe had ſeen that Bed but three days before, yet her Viſible Eyes could not diſcern the Lords Body, but thought it had been the Gardiner, (which indeed he is the true Gardiner, which pulls up every Plant and Weed in his People, which is not of his own Right Hands Planting, that their Sacrifice may be Pleaſant and Sweet in his ſight) but he ſaw the Integrity of her Heart, that ſhe was ſick of Love after him, and therefore in his tender Bowels of Mercy and tender Compaſſion, he could not refrain himſelf any longer, but made himſelf known unto her, and ſaid, *Woman, why weepeſt thou? whom ſeekeſt thou?* and when ſhe asked for her Lord in the Reſurrection of Life and Power he appeared unto her, and indued her with Wiſdom and Power, and ſent her to Preach the *Reſurrection* to his Diſciples; for if Chriſt ſend us in a Meſſage, whether the Words be few or many, it is Preaching the Everlaſting Goſpel, whether it be *Male* or *Female*, they are all one in Chriſt; for as the Woman fell firſt into the Tranſgreſſion, ſo in the Reſtoration Chriſt firſt appeared unto her, and ſent her to declare unto the Men that he was riſen; and afterwards he appeared unto the two Men, as they were walking on the way, and their Hearts burned within them, while he was opening the Scriptures to them; but their Viſible Eyes could not diſcern the Lords Body that was riſen out of the ſight of all Viſibles, though they knew him a little before, until he made himſelf known in breaking of Bread with them: And he is the Reſurrection and the Life at this day, that opens the underſtandings of his People,

whereby

whereby they understand the Scriptures of Truth, and causes the dead to hear his Voice and live.

Oh! therefore my counsel is unto you, both Professor and Prophane, that you do not trifle away your pretious time, to sit under the Ministry of the Idol Shepherds this day, which do feed you with a Form of Words without the Power; for the Book is Sealed to the Learned and Unlearned, till the Lyon of the Tribe of *Judah* open the Book, and unloose the Seals. Oh! therefore hearken no more to the corrupt teachings of Men, who have gotten the words of the Prophets, Christ and his Apostles, but are ignorant of the Power that preserves from Sin, and speaketh, (saying) **Thus saith the Lord**, whereas the Lord hath not spoken unto them, therefore they do not profit the People at all, for they have nothing to do to take the Name of the Lord in their Mouths, who do hate to be reformed in themselves; for what were they the better that went to deck themselves with the Apostles words, and spake the same words as they did, in the Name of Jesus, (saying) *We abjure you to come out of the Man*; but the Devils would not be subject unto them, because they wanted the Power, but said unto them, *Jesus we know, and* Paul *we know, but who are ye?* and so run upon them and wounded them: And therefore let every one that nameth the Name of *Jesus*, depart from Iniquity; for the Scripture saith, *That there is none can call Jesus, Lord, but by the Holy Ghost*; and the Lord said by the mouth of his Prophet to Rebellious *Israel*, *That though they said the Lord liveth, yet they Swore falsly*, because they did not witness him to be their Redeemer to live in them. Oh! therefore be awakened to Righteousness you Professors of all sorts, and sit no longer under this dead Ministry, that stands only in a Form of words, without the Power; for the Kingdom of God is come in Power, & there is room enough for all that do follow Christ in the Regeneration, in inward Tribulation; and those that have passed through this Inward Tribulation, have no cause to fear the Outward Sufferings,

nor what Man can do unto them, although it be to the laying down of our outward lives; for the Wrath of Man ſhall go no further then what ſhall make for Gods glory, and the reſidue he will reſtrain; for we know from whom that Religion did ariſe, that would take Mony to forgive Sin, and for the gift of God which is not to bought with Mony; and therefore the Devils Sub ects are ſo greedy after it, who makes it their God, and their glory is their ſhame; for th y have manifeſted that they have no love to God nor to their Neighbours, in keeping of us all this while in Priſon, and neither to ſend Prieſt nor Prophet amongſt us, to exhort us, or to ſhew us by plain Scripture that we are out of the way; I have ſpoken to the Keeper ſeveral times, *That if they were in the right, and we in the wrong, that he would get one of the Prieſts to come amongſt us, according to Goſpel Order*; but he would not without we would promiſe to hear him Preach, and ſay nothing to contradict him: Therefore we look upon them to be ſuch that are either afraid or aſhamed to ſtand by their Miniſtry, being ſuch as the Prophet *Ezekiel* teſtified againſt, *Ezek.* 34. 2. and alſo the Apoſtle fnrther teſtifying, *That they are allienated from the Common-wealth of* Iſrael, *and Strangers to the Covenant of Grace*; the day of the Lord is going over them all, and the Songs of their Temples, which they have ſung in *Babylon*, ſhall be turned into Howling and bitter Lamentation, becauſe they did not firſt learn to Roar and Weep, as *David* did, in the ſence of Gods Judgments, till they come to be quickened by his Judgments and Mercys, and ſo to Sing of Judgment and Mercy.

Oh! therefore in the love of God, I warn you all, my Neighbours and Acquaintance, and my Heart is in travail for you, that you may not return back again to bow down to the Imaginations of Men, which is no better then the Worſhippings of Idols: Oh! therefore you that love your own Souls, and your Children wait to feel the Blood of Sprinkling over your Hearts, that you

may be ſpared in the day that is at Hand, when nothing will ſtand by you, but the Witneſs of God in your own Conſciences, bearing witneſs to your Spirits, that you are the Lords.

If the witneſs of God in your own Hearts teſtifie againſt you, then neither Husband, nor Wife, nor Children can ſpeak true Peace to you, nor appeaſe the wrath of God that will come upon you, burthen Weeping and Wailing on every hand; a wounded Body one may bear, but a wounded Soul who can bear?

Oh! therefore in the true love of God, once more in particular to you that are Profeſſors, and have in meaſure ſeperated from the publick, as you love your own Souls, and Children, and near Relations, which are near and dear unto you; that you may have a care that you do not bring a burthen upon your own Souls, and upon your near Relations, that may behold you upon your rowling dying Pillows, in going back again to the Worſhip of the Times, for fear of Man; but rather dread and fear the living God, who is able in a moment of time by the ſtroak of his Hand to cut down you and your Familys, both Souls and Bodys, and caſt you into Everlaſting Miſery, where the great Gulph is fixed between the Righteous and the Wicked, that although they may weep and wail, there will not be one drop of Mercy for them. Oh! therefore the deſire of my Soul is, that **England** may chuſe the Faſt that God hath choſen, (viz) *To viſit the Widow and the Fatherleſs, and let the Oppreſſed go free,* and as the Apoſtle ſaith, *Keep Unſpotted from the World*; for the Lord is Great, and greatly to be feared; and he will not clear the Guilty, that have made a Profeſſion in vain; for there was cauſe enough Thirty Years ago to ſeperate from the National Worſhip, and much more now; for the Wicked grow worſe and worſe, and the meaſure of their Iniquity is almoſt full; and the Cup that they have filled to others, ſhall they drink double from the hand of the Lord themſelves, without any mixture of Mercy, if they repent not.

Oh!

Oh! therefore let none think it is ſo eaſy to take up Religion, as a Child doth a Play-Game, and ſo lay it down again, and think there is no Evil in ſo doing: for if you had no Zeal for God when you took up your Religion firſt, it is high time for you now to begin; for our God is a Jealous God, whoſe Name is Prophaned amongſt the Heathen, and he will ſend forth his Deſtroying Angel to ſmite the firſt-born in *Egypt*, the Region of Darkneſs, where Sin is multiplyed and reigns; then Bleſſed and Happy will all they be, that know the *Blood of Sprinkling* upon the Lentils of the doors of their Hearts, that ſo they may be ſpared in the day of the fierce anger of the Lord: *For if the Anger of the Lord is kindled never ſo little, then Bleſſed are all they that put their truſt in him.*

So in true love to your Immortal *Souls*, have I cleared my Conſcience of what lay upon me from the Lord, and ſhall leave the effect to him, for whether you will hear or forbear, I am clear: for as the Apoſtle ſaid, *Having known the Terrours of God for Sin, he could do no leſs then warn all Men every where to Repent*; and as the Lord ſaid to the Prophet *Ezekiel*, (viz.) *When I ſay to the Wicked, thou ſhalt ſurely Dye, and thou giv'ſt him not warning, nor ſpeakeſt to warn the Wicked from his Wicked way, to ſave his Life; the ſame Wicked Man ſhall dye in his Iniquity, but his Blood will I require at thy Hand; yet if thou warn the Wicked, and he turn not from his Wickedneſs, nor from his Wicked way, he ſhall Dye in his Iniquity, but thou haſt delivered thy Soul*, Ezek. 33. 8, 9. So

So with my Hearty Desires and Prayers to God for England's Prosperity, that all might pertake of the Universal Love of God, which is offered to all Men in the day of their Visitation. This from one who is a Sufferer for the Testimony of Jesus, and desires the Universal Welfare of all Men.

Newgate Prison in *Bristol*, the 17th of the 9th Month, 1683.

Dorcas Dole.

THE END.